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truth is lived, and in the fullness of love and sympathy casts out the atheism latent in every form of inhumanity."

This is a clear and well-written article, descriptive rather than argumentative in character. The author does not seem fully to appreciate the fundamental reason for certain forms of the "atheism" which he is considering: namely, the difficulty of reconciling infinite goodness with the existence of sin and suffering; nor does the doctrine of evolution, upon which he relies, help matters very much. It does appear to be true that evil has had a place and a function in the development of man, but why, under a rule of perfect goodness and love, the result should have been achieved by such means is a question that still presses for solution.

W. W. FENN.

CHICAGO, ILL.

SOME DOCTRINAL FEATURES OF THE EARLY PROPHECIES OF ISAIAH.

By PROFESSOR GEERHARDUS VOS, Ph.D., D.D.; *The Presbyterian and Reformed Review*, July, 1897, pp. 444-63.

THE inaugural vision of Isaiah is the point of departure for the study of the doctrinal features of his early prophecies. Isa., chap. 6, sets forth this vision as it was received, without additions due to later experience. The outstanding features of the vision — namely, the self-revealed divine presence in infinite glory and purity, the dependence and sinfulness of the creature, and "the profoundest worship" growing out of "joyful self-surrender" — bear an intimate and manifest relation to the prophet's life and teaching. These features center about God, and the prophet's life and teaching are theocentric.

Isa., chaps. 2—5 and 9:8—10:4, contain the early prophecies of Isaiah, and the doctrinal features of these chapters show clearly the influence of the inaugural vision.

First, this influence is seen in the prophet's monotheism. He predicates divinity of Jehovah alone. "Idols are the caricature of divinity, idolatry is the caricature of religion." The materials of which the idols are made constitute "all the reality . . . represented by these deities." Of Jehovah's attributes Isaiah emphasizes holiness and glory. The holiness in its widest sense is "equivalent to all that which renders Jehovah distinct from every other being without special restriction to the ethical sphere." In it are combined "infinite majesty and moral excellence," and this combination furnished Isaiah with a "theological basis for the principle of retributive righteousness." The glory of Jehovah is "the outward manifestation" of the holiness. Divinity must reveal itself. Isaiah sees the divine glory everywhere.

Jehovah's word is a part of this glory and consequently must be effective in the world.

Next, this influence is seen in the prophet's conception of Jehovah's relation to Israel. "Sovereign lordship" is emphasized. Jehovah is king. It is Jehovah's ideal for Israel that Israel has failed to realize because of idolatry, luxurious living, and especially pride or self-deification. Furthermore, the day of judgment is the day for "the supreme self-manifestation of Jehovah," when he becomes the central figure, and to him all attention is turned.

Finally, this influence is seen in "the prophet's other eschatological ideas." Jehovah-worship, centered in the temple at Jerusalem, becomes "the goal of the world-conversion," and, beside this, "emphasis is placed on the larger sphere . . . for the self-revelation of Jehovah."

Isaiah views "the Israel of promise," not only as something for future realization, but also as something potentially present in the righteous remnant. The personal Messianic element is beset with difficulty of interpretation, yet, in any view, "the operation of the divine factor" is prominent. The inhabitants of the future Zion are holy, fully consecrated to Jehovah, with unlimited opportunities for religious service.

This article opens a suggestive field of inquiry respecting Isaiah's early ministry. That the inaugural vision was a powerful influence in Isaiah's life none will deny, but that it operated so largely as to shape the form and substance of his early teaching needs fuller recognition. The article will be welcomed on account of its intrinsic worth, and also because it illustrates the principle of Old Testament interpretation, that there is always a necessary correspondence between the subjective condition and experience of a prophet and his teaching.

H. R. HATCH.

FAIRFIELD, ME.

THE DRAMATIC CHARACTER AND INTEGRITY OF JOB. By WILLIAM HENRY GREEN; *The Presbyterian and Reformed Review*, October, 1897, pp. 683-701.

THE BOOK OF JOB AND ITS LATEST COMMENTATOR. By T. K. CHEYNE; *The Expositor*, June, 1897, pp. 401-16.

HIÖB, KAPITEL 14. Von D. H. MÜLLER; *Wiener Zeitschrift für die Kunde des Morgenlandes*, XI. Band, 1. Heft, pp. 57-62.

1. BUDDE'S *Das Buch Hiob, übersetzt und erklärt*, is the *raison d'être* of the first article. In this book Professor Budde waives aside both the questions of historical reality of Job and of his book. The story is told in